لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Wafa 1352—July 1973

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EDITOR
M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he, the Promised Messiah had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploitere, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his formost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islah-o-Irshad,
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Rabwah, Pakistan.

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Tahrik-i-Jadid, Rabwah, Pakistan.

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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نحمدہٗ ونصلی علیٰ رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXVIII WAFA, 1352—JULY, 1973 No. 7

From the writings of the Promised Messiah——

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ARROGANCE

I advise my community to abstain from arrogance. For, arrogance is extremely repulsive in the eyes of our Almighty God. But, perhaps you would not understand what arrogance is? So learn it from me, for, I speak by the Divine spirit.

Anyone who looks down upon his brother because he is more learned or wiser or cleverer than him, is arrogant; because he does not regard Allah as the Fountain-head of wisdom and knowledge but thinks himself to be somebody. Is God not powerful enough to turn him into a lunanic and to give his brother, whom he thinks inferior, better knowledge and wisdom and art?

Similarly anyone who regards his brother inferior because of his wealth, or influence or prestige is also arrogant. For, he has forgotton that this wealth, power and influence was given to him by God and he is blind and does not know that Allah is powerful enough to inflict on him a visitation that instantly

renders him lowest of the low and grant his brother, whom he thinks inferior, better wealth and affluence.

Again one who is proud of his physical health or of his comeliness and handsomeness and power and vitality and to ridicule his brother calls him derogatory names and points out to people his physical deformaties, he is also arrogant. He is ignorant of God Who can render him instantly worse than his brother by inflicting physical defects upon him and by so blessing the faculties of one who has been humiliated that these may neither degenerate nor prove useless for a long period. For, he does what He wills.

Similarly, one who is slack in praying because of his faith in his own powers is also arrogant. For, he has not recognized the Fountain-head of all powers and all energies and has considered himself to be somebody.

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Therefore, you my dear ones, remember all these things, lest you should unknowingly be regarded arrogant in some manner in the sight of God Almighty.

One who arrogantly corrects a wrong word of his brother, partakes of arrogance; one who does not want to listen to his brother in a meek way and turns away from him also partakes of arrogance; one who shrinks from his poor brother who is sitting with him also partakes of arrogance; one who ridicules and taunts one who prays also partakes of arrogance; and one who does not fully obey the Appointee and the Apostle of Allah also partakes of arrogance; and one who does not listen attentively to the Appointee and Apostle of Allah and does not study his writings in depth also partakes of arrogance.

Therefore, see that no part of arrogance is found in you lest you should be destroyed and so that you and your family may attain to slavation. Turn towards Allah and love Him as much as is possible to love anyone in this world. And fear Him as much as is possible for a man to fear anyone in the world. Be of pure heart and of pure intentions! Be meek and humble

and free from mischief so that you may be shown mercy !1

——: o :——

It should be remembered that falsehood is a correlative of arrogance. Actually the falsehood that appears as a corrollary of arrogance is the filthiest. It is because of this that Allah the Almighty first breaks the head of the arrogant.2

——: o :——

I say truly that on the Day of Judgement, arrogance shall be regarded as the greatest calamity next only to ascribing partners to God. It is an affliction that humiliates a man in both the worlds. God's mercy comes to the rescue of everyone who believes in the oneness of Allah but not to the one who is arrogant. Satan also claimed to be a unitarian. But since there was arrogance in his head, he looked down upon Adam who was dear in the sight of God the Sublime and criticised him. He was destroyed and the band of curse was put around his neck. So the first sin that caused the fall of a person was arrogance.3

Eng : M. G. Ahmad

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1. Nazul-ul.Masih pp. 24-25.
2. Aina Kamalat-i-Islam p. 599.
3. Aina Kamalat-i-Islam p. 598.

Thus said the Holy Prophet

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عن انس رضی الله عنه ، عن النبی صلی الله علیه وسلم قال : لا یؤمن احدکم حتی یحب لاخیه ما یحب لنفسه .

(بخاری کتاب الایمان باب من الایمان ان یحب لاخیه ما یحب لنفسه)

Anas, God be pleased with him, reports: the Holy Prophet, peace and blessinge of Allah be on him, said: "None of you can be a believer unless he likes for his brother what he likes for himself"

عن ابی هریرة رضی الله عنه قال : قال رسول الله صلی الله علیه وسلم : ان الله تعالی یقول یوم القیامة این المتحابون بجلالی الیوم اظلهم فی ظلی یوم لا ظل الا ظلی .

(مسلم کتاب البر و الصلة باب فی فضل الحب فی الله)

Abu Hurairah, God be pleased with him, reports: the Holy Prophet, peace and blessings of Allah be on him, said: "On the Day of Judgement, Allah the Almighty will proclaim: 'Where are those who loved one another for the sake of My Glory. Today I shall give them shelter under My shadow, the day when there is no shelter except My shelter' ".

عن المقدادبن معد يكرب رضى الله عنه عن النبى صلى الله عليه وسلم ال : اذا احب الرجل اخاه فليخبره انه يحبه .

(ترمذى كتاب الذهد باب اعلام الحب)

Miqdad bin Ma'adikarab, Allah be pleased with him, says : The Holy Prophet, peace and blessings of Allah be on him, said : If one loved his brother, he should let him know that he loves him".

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عن ابى هريرة رضى الله عنه قال : قال رسول الله صلى الله عليه وسلم :

ان الله تعالى يرضى لكم ثلاثا و يكره لكم ثلاثا : فيرضى لكم ان تعبدوه و لا تشركوا به شيئا ، و ان تعتصموا بحبل الله جميعا و لا تفرقوا ، و يكره لكم قيل و قال ، و كثرة السؤال ، و اضاعة المال .

(مسلم كتاب الاقضية باب النهى عن كثرة المسائل من غير حاجة

Abu Hurairah, God be pleased with him, reported : the Holy Prophet, peace and blessings of Allah be on him, said : "There are three things that Allah likes for you and three things that He dislikes. He desires that you should worship Him and should not ascribe partners to Him and that you should hold together the rope of Allah and do not disunite. He does not like you to indulge in futile cross-talk nor that you should ask too many questions and nor that you should squander wealth".

عن ام كلثوم رضی‌الله‌عنها قالت : سمعت رسول الله صلی‌الله‌علیه‌وسلم يقول : ليس الكذاب الذی يصلح بين الناس فينمی خيرا او يقول خيرا .

(مسلم باب تحريم الكذب و بيان ما يباح منه)

Umme Kulthum, God be pleased with her, said : 'I heard the Holy Prophet, peace and blessings of Allah be on him, saying : "He cannot be a liar who makes peace among people ; he desires good and utters good".

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عن ابن عباس رضی‌الله‌عنهما قال : قال رسول الله صلی‌الله‌علیه‌وسلم : نعمتان مغبون فيها كثيراً من الناس ، الصحة ، و الفراغ .

(بخاری كتاب الرقاق ــ ترمذی)

Ibni Abbas, God be pleased with them both, said : "The Holy Prophet, peace and blessings of Allah be on him, observed : "There are two blessings that most of the people little value to their great disadventage, good health and affluence".

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In the Company of the Promised Messiah

(XVII)

(Ch. Ali Muhammad B.A., B.T.)

Pondering over the well-known tradition in the *Muslim*

بعث الله عيسى ابن مريم فينزل عند المنارة البيضاء شرقى دمشق

''Allah would commission Jesus, son of Mary, and he would descend by the white minaret to the east of Damascus'', the Promised Messiah (peace be on him) was inwardly moved to raise a white minaret at Qadian which is situated due east of Damascus. To fulfil the prophecy he at once decided to give it a concrete shape. On May, 28, 1900 he addressed the Community on the necessity of constructing a white minaret at Qadian which would be symbolical of the superiority of Islam over the contemporary religions of the world. It was finally decided that the minaret should be constructed in the courtyard of the Aqsa Mosque in Qadian so that the *muezzin* should call for prayers from the top of the minaret and that it should be fitted with a huge lantern so that its light brighten the whole neighbourhood at night and that a big clock be set up at its top to give exact time to the people of the neighbourhood. Metaphorically the minaret is supposed to be symbolical of the superiority of the teachings of Islam over all the religions of the world during the ministry of the Promised Messiah in the latter days. And again just as the call for prayers from a high minaret dominates all other calls from the ordinary mosques similarly the pure and natural teachings of Islam will dominate all the bells ringing in the churches or the trumpettings of hollow shells from temples. The electric lamps and clock are the pointers that indicate the dawn of heavenly light along with the advance of physical sciences so that the people of the world should realize

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the importance of tne time. Again the Promised Messiah wrote that the proposed Minaret was one the need of which had been duly recognized in the traditions of the Holy Prophet (peace and blessings of God be on him). The estimated cost of the edifice amounted to Rs. 10,000 or a little more. "Those who will come up for help will render a great service to the cause of Islam. Whatever sum they will contribute will be a debt of honour which God will repay them with interest. Would that they realize the importance of the heavenly sponsored design. God Who commanded the minaret to be erected, has given us to understand that a new life will be infused in the apparently dead body of Islam and that the site of the minaret will mark the beginning of clear victory of Islam over other religions. Open your hearts and contribute cheerfully. The money you will invest will revert to you with additional blessings of God. I have nothing more to add". (Tabligh-i-Risalat Vol. 9, p. 33-49). But the collection of Rs. 10,000 by a small community of Ahmadies was a serious problem which baffled imagination. The Promised Messiah surrounded by his companions in the mosque hit upon a plan. He suggested that 100 of his companions should contribute Rs. 100 each towards the cost and the names of such contributers be inscribed on a wall of the minaret. The Mother of the faithful, the Promised Messiah's spouse contributed Rs. 1000 while the four devotees, Munshi Abdul Aziz of Aujla (Gurdaspur), Shadi Khan of Sialkot, Maulvi Muhammad Ali M.A. and Sh. Niaz Ahmad of Wazirabad immediately paid off their contributions. The ball being properly set continued rolling till the estimated sum was collected. But owing to the break-out of the bubonic plague in the Punjab, the work could not be started until March 13, 1903 when the foundation stone (a brick was laid by Hakim Fazle-Ilahi of Lahore as directed by the Promised Messiah (peace and blessings be on him) after the Juma prayers. It is reported that the Promised Messiah took the brick from the Hakim. Placed it

upon his right thigh and prayed long over it. Then he handed over the brick to the Hakim and instructed him to put it on the western side of the foundation. The mason, Fazl Din placed it as instructed by the Promised Messiah (peace be on him). The building operations were started under the supervision of Mir Nasir Nawab of Delhi. The edfice was raised on broad, deep and solid foundations till it was six feet high above the level of the courtyard of the Aqsa mosque. But under the force of circumstances the work of construction had to be deferred for sometime. It remained in abeyance for a number of years and it was not until November 27, 1914 that it was taken up by Hazrat Khalifa-tul-Masih II, Hazrat Mirza Mirza Bashir-ud-Din Mahmud Ahmad, under whose care and attention the beautful building was completed on February 16, 1923 when it was studded with four clock-watches and gas-flasks at the top. The exterior of the building was plastered with pure white marble imported from Ajmere (India). A stair-case of 92 steps leads up to the top. The whole building is a fine specimen of Mughal architecture of exquisite beauty and design. The four powerful electric lamps splash their dazzling light for miles at night—making the minaret a haven of light and guidance for the stragglers. The interior of the minaret bears the names of 298 devotees who contributed Rs. 100 each towards the cost of the minaret.

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The New Entrants in 1900

One of the noble souls that joined the Ahmadiyya Movement in the year 1900 was :

(1) Hazrat Sayyad Abdul Latif of Khost, (Afghanistan).

Sayyad Abdul Latif, was one of the grandees of the Amirate of Afghanistan. He was a scion of the well-known Hazrat Sayyad Ali Hajveri, the patron saint of Lahore (1009—1072 A.D.) He was the owner of vast landed property in Khost and a

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big estate in the Bannu district of the British Indian Empire. Sayyad Abdul Latif came to India for his early religious education. He retnrned to Afghanistan as a scholar of Arabic, Persian and other Theological subjects. He soonrose to eminence as a great scholar. He was gifted with great spiritual insight and dreams and visions and had the honour of performing the investiture ceremony of Ameer Habibullah Khan, the new ruler of Kabul in 1901.

Earlier in the year 1894, the Sahibzada served as reprsentative of the Afghan government on the Durand Boundary commission from May 29 to December 3, 1894. The members of the commission worked during the day at Parachanar and at night discussed various topics of mutual interest. One day Sayyad Channan Padshah of Peshawar incidently spoke of Hazrat Mirza Ghulam Ahmad of Qadian, Punjab (India) who claimed to be the Promised Mahdi and Masih of the age. The news was a great surprise to the Sahibzada who became deeply interested in it. The study of the book "Aeena-i-Kamalat-i-Islam" withen by the claimant charmed the Sahibzada. He became very much drawn to the Promised Messiah and sent his trusted disciples, Maulvi Abdur Rahman, Maulvi Abdus Sattar and Maulvi Abdul Jalil to Qadian on a study tour. They stayed for sometime at the Ahmadiyya head-quarters and had the opportunity to observe the Promised Messiah from close quarters. They went back with a number of books authored by the Promised Messiah. The Sahibzada was thoroughly convinced of the truth of the claimant and submitted his oach of fealty to him in all sincerity. He also presented some garments and gifts to the Promised Messiah (peace be on him). The Sahibzada had a large following throughout Afghanistan. They almost all tendered their allegiance along with their master to the Promised Messiah. The Sahibzada personally paid a visit to Qadian in 1903 with a number of his followers and stayed for several months in the company of the Promised Messiah (peace and blessings be on him).

Maulvi Obaidullah Bismil.

Maulvi Obaidullah Bismil was the son of Hazrat Khwaja Mazhar Jamal, a follower of Imam Ali Shah of Rattar Chhattar, District Sialkot. Young Obaidullah had his lessons in the Holy Quran with Mulvi Ahmad and his Persian lessons with Maulvi Muhammad Hassan Sheri. He studied Arabic with Maulvi Ghulam Ali of Qasur who was a staunch advocate of Shiaism. As he advanced in years he studied medicine with Hakim Murad Ali of Batala who also happened to be a staunch Shiite. It is no surprise, therefore, that a simple, young boy of immature vfews should catch the flame of Shiism in the constant company of his teachers. Young Obaidullah made a comparative study of Sunni and Shia views and became a devoted lover of Hazrat Ali. He wrote a comprehensive book

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ارجح المطالب فی مناقب علی ابن ابی طالب

eulogizing the beautiful traits of Ali's character. It was admitted on all hands that no veteran Shia could write a book better than the *Irjihal Matalib*. It was highly valued and much appreciated in India as well as in Iran. But the learned author was neither liked by the Shias nor loved by the Sunnis, because he overplayed the traits of Ali's character and was equally eloquent of Abu Bakr whom the Shias despise. At any rate, the book earned for him unparalleled r putation as an authority on Shiaism. Maulvi Obaidullah rose like a bright star on the firmament of Persian litrature. He was a great scholar of Persian and Arabic. Besides the ارجح المطالب (Irjihal Matalib) there was another book مسدس مد و جزر اسلام (the Persian poem on the rise and fall of Islam) about which the Editor of the *Hablul Matin*, Calcutta, wrote that the author was one of the Iranian lovers of Persian. And the well-known poet Sanjar, poet-lauriate of Rampur Darbar, said that by God he could not write better than the author Maulvi Ubaidullah. Another book of his, ترجمان فارسی in modern Persian dia-

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lect was appended to گنجینئه خرد - پیرائه خرد - سرمائه خرد which were taught in the Middle classes of the Punjab schools. The three books were printed in Lahore. Shibli Nomani of Aligarh, Maulana Hali of Panipat, Maulvi Zakaullah of Delhi, Sayyad Amir Ali, Bar-at Law, and Mr. Bell, Director of Public Education, Punjab all wrote their reviews. The book ترجمان فارسی was presented to the text-book committee, Punjab (Lahore) and the author was awarded a sum of Rs. 300. The great Maulvi Noorud-Din Khalifatul Masih I highly praised Maulvi Obaidullah's literary eminence and scholarly abilities in Persian and the Promised Messiah (peace be on him) called him ths *Firdausi* of the age. Maulvi Ubaidullah, the great scholar of the Persian language and poet of renown that the soil of India had ever produced after Mirza Asadullah Ghalib of Delhi, was a man of simple habits and subtle mind which could sift right from wrong. He was free from sectarian prejudices. He was a ardent seeker after truth wherever it lay. He felt proud of having produced a book the like of which had not seen the light of day for centuries. But the perusal of the سر الخلافه (Secret of the Caliphate) from the pen of the Hazrat Mirza Ghulam Ahmad of Qadian (peace and blessings be on him) opened his eyes. He came to realize that high talents were not scarce. He also saw in a vision the great martyr, Imam Husain of blessed memory telling a man to inform the Hazrat Promised Messiah that he (Imam Hussain) was there at his disposal. The truth of the Promised Messiah dawned upon him and he hastened to Qadian accompanied by Qureshi Muhammad Hussain of Lahore. The star of India thus fell into the lap of the Reformer of the age.

نقشبندی بود و نقشش خوش نشست

تـا بـرنگ احمدیت نقش بست

He was formerly a member of the Naqshbandi order of mystics and was well fitted therein. But to consummate his yearning for spiritual progress he came into the fold of Ahmadiyyat.

He was now at the disposal of his spiritual Master. He worked as Professor of Persian on the staff of T. I. College, Qadian in 1903. He translated the Tazkira-tul Shahadatain into Persian which was printed at the Ziaul Islam press, Qadian. He wrote another book in Persian which is known as

حق الیقین فی تحقیق معنی خاتم النبیین

It is a lucid commentory on the finality of the Holy Prophet's prophethood, a fitting rejoinder to the النبوة فی الاسلام by Maulvi Muhammad Ali M.A, Ameer of the Lahore section of Ahmadies.

He spent the remaining years of his life in the service of the Ahmadiyya Movement. The scholarly translatian of the تحفة الامیر an epistle to King Amanullah Khan of Kabul by Hazrat Khalifa-tul Masih II, is his master piece. Bismil lived to be a centenarian and breathed his last on September 29, 1938. He was buried in the Bahishti Maqbara, Qadian. May his soul rest in perpetual peace and bliss.

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Khan Sahib Zulfiqar Ali Khan of Rampur (U.P.)

Zulfiqar Ali Khan Gauhar, elder brother of the veteran political leaders of India, known as the Ali Brothers, was born in 1866 at Rampur in the U.P. After passing his matriculation he joined the Aligarh College and imbibed the spirit of a true nationalist and Aligarion. He was a born orator and was well-known for making extempore speeches.

After leaving the College he took service in British India. He served as Naib-Tahsildar at Etah, Etawah and Mainpuri in U.P. His services were borrowed by the Rampur Durbar where he served as Excise Superintendent. He rose to be a courtier of the Rampur Durbar and a favourite of His Highness the Nawab of Rampur, He was also a renowned poet of Urdu. A selection of his poems is being prepared by Maulvi Abdul Malik Khan, a worthy son of the worthy father.

His entry into the Ahmadiyya Movement.

The Editor of the *Riaz-ul-Akhbar*, Gorakhpur, U.P., published

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in 1888 a letter of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi to Alexander Russel Webb, the American consul at Manila, Phillippines, which attracted the notice of Maulvi Zulfiqar Ali Khan Gauhar. The perusal of the Promised Messiah's work, the Azala-i-Auham in 1900 convinced him that the author was a Divinely appointed Messenger whose advent was timely. He at once wrote a letter of fealty to the Promised Messiah at Qadian and later visited Qadian in 1903. At Batala he learnt that the Hazrat was at Gurdaspur in connection with a civil suit filed by Maulvi Karam Din. He proceeded straight to Gurdaspur and met the Promised Messiah there. The Promised Messiah's stay was prolonged by the hostile attitude of the trying magistrate who happened to be an Arya Samajist.

During the course of his stay at Gurdaspur the Promised Messiah received a deputation of Benares Muslims with Messrs. Abdur Razzaq and Abdur Rashid Bakhshi as members. The Hazrat explained his view point to the deputation for three days, with the result that the deputationists were convinced of the truth of his claim. They took leave of Hazrat and departed for home. During the course of their journey they had the opportunity and freedom to ponder over the affair and draw their own conclusions. But they were all agreed on the point that they must tender their oath of allegiance to the Divine Reformer before they reached their destination, Maulvi Ilahi Bakhsh dropped a post-card from the railway station, Lucknow, to the address of Hazrat at Qadian together with their joint oath of allegiance to him.

According to Khan Sahib Zulfiqar Ali Khan Gauhar one day the food was served to all the guests at Gurdaspur but nothing was left for the Promised Messiah who desired to have something to eat before going to attend the court. The manager, Maulvi Sayyed Muhammad Sarwar Shah was at his wit's ends. In all haste, he procured a cup of milk, three pieces of toast and some sugar. The Promised Messiah quietly

ate the softer parts of two pieces of toast with sugar and left for the court.

Khan Sahib Zulfiqar Ali Khan migrated to Qadian in 1920. He was given charge of Amur-i-Ama (public affairs). In 1924, Hazrat Khalifa-tul Masih II undertook a voyage to England to represent Islam at the Wembley Conference of living religions of the British Empire. Khan Sahib Zulfiqar Ali Khan was a prominent member of the entourage that accompanied Hazrat Khalifa-tul Masih II to England. Before the partition of India, a prominent member of the Indian National Congress inquired of the Khan Sahib why he did not serve the cause of the liberation of India like his younger brothers (the Ali Brothers). Khan Sahib curtly but courteously retorted that the whole world is in the grip of Satan and that the spiritual liberation of the world was more important than the liberation of India. "So I joined the salvation army and I am doing my bit."

Khan Sahib migrated to Lahore after the partition of India and died at the good old age of 88. His body was brought to Rabwah to be entombed in the Bahishti Maqbara. May his soul rest in perpetual peace in the heavens.

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Hazrat Hafiz Roshan Ali Sahib

Hazrat Hafiz Roshan Ali, son of Miran Bakhsh, was born about the year 1883 at Ranmal, District Gujrat. He descended from Haji Muhammad Nowsha a renowned saint and founder of the Nowshahi order of mystics. Hafiz Sahib's mother, Bakht Roshan was a pious lady who belonged to a noble family of Wazirabad. Hafiz Roshan Ali lost his eye-sight at the age of seven. He memorised the Holy Quran with Hafiz Ghulam Rasool of Wazirabad who brought him to Qadian and introduced him to Maulana Noor-ud-Din. Hafiz Sahib possessed a wonderful memory, he could repeat verbatim all he had learnt from his teacher. He was well-versed in Arabic literature and grammar, logic, philosophy, rhetoric and poetry. By the year 1910 he emerged as a great scholar of Arabic and theololgy. The vacuum caused by the untimely death of Maulvi Abdul Karim of Sialkot was substantially made up by the appearance of Hafiz Roshan

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Ali on the Ahmadiyya horizon. He made his mark as a speeker, debater and controvertialist. After the death of Hazrat Khalifa-tul Masih I when a split was caused in the Ahmadiyya Community by seceders who cut themselves adrift from the main body under the leadership of Maulvi Muhammad Ali M.A. Hafiz Sahib did wonderful service to the community by fighting the seceders in the Punjab and the Frontier Province and bringing the stray sheep back to the fold. When peace and normalcy were restored, Hafiz Sahib was put in sole charge of the class of Ahmadiyya Missionaries at the centre. As instructor and tutor, Hafiz Sahib was extremely successful and very popular with his pupils. His benignity, sympathy and concern for the welfare of his pupils earned for him the status of loco parentis. This is why they were extremely fond of him. He always urged his pupils to be self-reliant, dutiful, punctual and responsible. He told them to feel that the whole burden of reform of the world lay upon their own shoulders. The top-most missionaries of the Ahmadiyya Community who served for years in foreign countries may rightly claim to be the spiritual sons of the late Hafiz Sahib.

When Hazrat Khalifa-tul Masih II undertook a missionary journey to England in 1924, he took Hafiz Sahib along with him. On being questioned what was the use of bringing along a man who was deprived of his eye-sight, the Khalifa-tul Masih replied fhat it was much more useful and easier for him to bring the gentleman with him than to bring his whole library to England. Hafiz Sahib was not only a great scholar himself but he was a scholar - maker. His pupils grew to be literati of international fame. Hafiz Sahib was gifted with great charm of speech. During the month of Ramazan he would recite daily a part of the Holy Quran, translate it into Urdu with explanations of a portion.

Hafiz Sahib suffered an attack of spasm but soon recovered from the shock and was able to walk about without support. Later he developed dysentary which proved fatal. He expired on June 23, 1929. He was buried in the Bahishti Maqbara at Qadian. May his soul ever rest in peace in heavens.

Moon in the East

A short biography of the late Khalifa-tul Masih II

(By A. G. Soofi)

—XXVI—

Ahmadiyya Movement, corner-stone of Pakistan

The year 1933 will go down as a year of frustration for the enemies of the Ahmadiyya Movement. Many elements forged an alliance to wipe out the community. It was even suggested to declare it an independent religion and a non-Muslim minority. Since a movement is afoot currently to officially ban the Ahmadies as followers of Islam, it seems pertinent to remind our foes that if they had succeeded in their designs at that time Pakistan would have never appeared on the horizon.

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The Triangular Alliance

The Hindu Arya Samaj and the Indian National Congress, the Christian Church and the Ahrar leadership forged an alliance in 1933 to suppress the Ahmadiyya Movement. Zafar Ali Khan, the editor of the 'Zamindar', urged the formation of a United front against the Ahmadiyya Community as the first and foremost step. "It is sheer nonsense to talk in terms of Hindu. Muslim, Christian camps. First of all save the spirit and spiritual life. Later on decide what is the best way for its growth. So far as Qadian is concerned, all creatures of God should work against it unitedly". (Zamindar, Lahore, March 4, 1933)

These sentiments were echoed by a Hindu priest Mahasha Yoga Nand, in a talk at a public meeting he addressed at Lahore on March 6, 1933, in the course of which he told the audience that his party had started working against the spread of teh

Ahmadiyya Movement and ended his speech with the assurance "We will not let any Hindu join the Ahmadiyya Movement. Muslims should likewise see that not one of them goes over to the Qadian camp."

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Another weapon and equally deadly was the demand to declare Ahmadiyya Movement officially an independent religion and therefore its members a minority and as such out of the pale of Islam. Zafar Ali Khan and his Ahrar colleagues started making it into a sweeping public campaign. The Muslims of the Indo-Pak sub-continent have always been a very good audience. They love slogans and can be moved into any direction through impassioned appeals in the name of Islam and in vindication of the honor of the Holy Prophet. A mass hate campaign was launched against the Ahmadies. It received warm support of the Hindu and the Sikh communities and the British officials of the Punjab provincial Government; it also had tacit blessings of the political department of the Indian Government. The 'Sher-i-Punjab' Dated May 14, 1935 the *Milap* and *Arya Gazette*, non-Muslim papers, endorsed the Ahrar stand and proposed that Ahmadies should be notified as a non-Muslim minority and given five seats in the Punjab Legislature and two in the Central Indian Legislature and expressed the view that the step would ease the political tangle in a satisfactory manner. It would have indeed admirably suited the Hindu-Sikh interests in that the proposed arrangement would have reduced the Muslims of the Punjab from a majority position to a minority status and once the Punjab was lost Muslims would have been left without a base on which they could hope to build a viable nationhood, for, the Punjab was not only the granary of India but the recruiting ground of the Indian forces and Muslims of the Province were making rapid advances in education and technical field and claiming their share in the administration where Hindu-Sikh interests held complete but vulnerable control and with Muslims deprived of the Ahmadiyya vote, the Hindu-Sikh hold would have neither relaxed

nor remained vulnerable but would have perpetuated sanctity of privilege, the privilege of the majority to rule.

At about the same time, the Ahli-Hadith sect of Indian Muslims demanded, at a meeting held in Benares, reservation of seats for their group. That clearly meant a further reduction of the Muslim vote. The Ahrars were sowing a wind and Muslims were going to reap a whirlwind. Alarmed at this tendency that threatened to break the solidarity of he Muslim electorate, the *Paisa Akhbar* of Lahore, in its issue dated June 28, 1934 lashed out at the rotten mentality behind the move and viewed with horror its repercussions which, the paper feared, could envelope the entire body of Muslims, cutting them up into dozens of camps and rendering them ultimately totally ineffective and their cause altogether hopeless. The '*Dino Duniya*' of Delhi, another Muslim paper, dubbed Zafar Ali a traitor to Islam and warned Muslims against his tactics and suspected Hindu funds had employed him to break the unity of Muslims which alone made them an independent entity and a co-sharer with the Hindu majority. It asked the Muslims to know the difference between national servants and national traitors.

Zafar Ali's stand, buttressed by the Ahrar uproar, was that the Ahmadies were heretics and had forfeited their title to Islam. His whole argument was that the Movement believed in a Prophet—Messiah while, according to him, there was to be no Prophet after the Holy Prophet of Islam—a view that never found favor with consensus. The non-Ahmadi Muslims had been declared heretics by their own leaders—by Dr. Iqbal, by Ataullah Shah Bokhari and by Sayyed Abul Ala Maudoodi. Iqbal, the poet-philosopher of Muslim India, had said: "In fashion you are Christians, in culture you are Hindus. So these are Muslims of whom even Jews feel ashamed. You are Sayyids, you are Mirzas, you are Afghan too.

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You are all that, tell me are you Muslims too?"

Sayyed Ataullah Shah Bokhari, the Ahrar fire-brand, said "what we have taken up in the name of Islam is open heresy. The whole of our life-organization is disbelief (kufr). We have taken shelter in the apron of Iblis (satan) against the Quran." (the Azad, September 9, 1949).

Sayyed Abul Ala Maudoodi gave this verdict: "The people who are called Muslims here comprise every Tom, Dick and Harry. In terms of character this people have all the types found among infidel races." *(vide Musalmanani 'Hind' Ki 'Sivasi Kash Makash'.*

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It was evident that the Ahrars were digging the grave of Indian Muslims and digging it deep.

That the Promised Messiah was a British agent was another canard employed to run down the Ahmadiyya Movement which it was said, had been founded to strengthen the British Empire. The Promised Messiah had made law-abidingness a must for every Ahmadi. He had postponed holy wars as effective means of liberating Muslims. He believed instead in a counter-campaign against Christian Church and Western trickery and recommended devotion to duties of worship which Muslims had totally neglected warning them that their resurgence was bound up with re-affirmation of their loyalty to God and as long as they stayed involved in a life of treacherous disregard of the high and holy interests of Islam, they would fail to merit favor of heaven. Maulvi Muhammad Hussain Batalvi, the Ahl-i-Hadith Chief, Sir Sayyed Ahmad Khan, founder of Aligarh Institution, Dr. Sir Muhammad Iqbal and even the editor of the Zamindar had shared the view that Indian Muslims were committed in loyalty to the British Crown. The Zamindar had called upon Indian Muslims to fight the wars of British Government, the shadow of God, even when the British forces stood pitched against the Turkish Sultan, the so-called Khalifa of Muslims. Dr. Sir Muhammad Iqbal offered, in a eulogy to the British Emperor, his own head, as a 'humble' contribution to the British war effort.

Simultaneously the Ahrar leadership, through a concerted campaign propagated the idea that the Ahmadiyya Movement was undermining the British hold and was in fact organizing a parallel government.

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Many Government officials who had long believed in the superiority of the white race and represented the crown and were charged with the duty of keeping a watch over Imperial interests, became deeply suspicious of the Ahmadiyya Movement and saw in it a threat to British prestige. Some of them had already felt the strength of the Movement during the course of the Kashmir agitation and looked askance at its growing progress. They were easily won over to Ahrar viewpoint and readily entered into a pact with the group that was willing to play to the tune of any generous employer. In this case the Ahrar were also serving the ends of the Hindu Congress who had engaged them to sell its United India line to Muslim masses as against the Muslim League's call for Muslim unity. The British had long viewed the Ahmadiyya Movement and its founder with suspicion. The hostile priests left no stone unturned in strengthening the British mis-giving, Maulvi Muhammad Hussain Batalvi warned the English in the ninetees of the last century to remain alert about the intentions of the Mahdi (Reformer) of Qadian. He apprehended greater trouble from him than the Mahdi of Sudan had caused to the British. Priest after priest had harped on the theme. Maulvi Karam din Bhaiyin, much later, re-echoed the warning that Mahdi type leaders had invariably landed the Government in trouble. He said Muslims were expecting no Mahdi or Messiah as the British period was a realm of peace and Messiah and Mahdi would appear only in times of turmoil. But he said the Promised Messiah had created the hope of future sovereignity among his followers and should they one day resolve upon making his prophecies in thjs respect come true, they could cause a big rampage.

British Officials now stood behind the Ahrar. The Congress had

already set its hopes on them. The one wanted them to disrupt the Ahmadiyya center and the other wanted them to disrupt the unity of Indian Muslims and since the Ahmadiyya leadership had worked for it consistently, courageously, wisely, and sincerely and well-nigh succeeded in creating a strong urge towards unification among Muslims and on many occasions brought them together on one platform, disruption of Ahmadiyya Center was basic to that objective, cherished so ardently by the Hindu Congress in favor of a United India, a Hindu-dominated India, and by the Ahrar hirelings for the money the Congress leadership could so lavishly dole out to them.

The British officers chalked out dangerous plans to reduce the Ahmadiyya Headquarters which the police, the political and the press departments of the Government undertook to supervise, direct and the Ahrar undertook to execute as their tools. Sir Herbert Emerson, the Governor of the Punjab, Mr. Garbet, Chief Secretary of the Punjab government and Mr. Glancy of the British Political Department supplied fire-power and legal protection to their mercenaries.

In the words of the Khalifatul Masih II the movement had to battle against a religious front a political front and an economic front.

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Christians were also unhappy because of the success Ahmadiyya Mission activity had scored in Africa, where Christian mission effort had started falling off as a result. Again the capitalists did not favor the ideology of Islam which the movement interpreted in favor of the poor and the exploited. The labor leadership also was not very pleased with the movement as Ahmadiyya teaching did not favor strikes and sabotage. All the disgruntled elements had now joined forces against the Movement.

The Ahrar worked as spearheads. They first started (1) Press stories of alleged manhandling of Ahrar youngmen at the hands of Ahmadies in Qadian. (2) Atrocious lies such as self-manufactured accounts of tyrannical treatment of non-Ahmadi

Muslim public at the hands of Ahmadies in Qadian. (3) A public meeting was held by Ahrar in the Qadian suburbs to incite non-Ahmadi elements of Qadian against Ahmadies and to create an all-India hate front against Ahmadiyya Movement, (4) An Ahrar office was opened in Qadian to dole out anti-Ahmadiyya provocative literature to create a law and order situation in Qadian, to enable police to have an excuse for barbarous decimation of the Ahmadi public and arrest of Ahmadiyya leadership and destruction of the Ahmadiyya Center. (5) memorials were addressed to the Government urging it to take steps to remove the alleged tyranny of the Ahmadiyya leadership which was accused of running a parallel Government in Qadian and could one day pose a threat to British imperial interests. (6) The Ahrar started a series of talks in mosques, public places, street corners, urging social and economic boycott of Ahmadies, attributing unbelievably fantastic beliefs supposedly held by Ahmadies, making up scandalous rumors concerning the private lives of prominent Ahmadies with the sole object of provoking massacre of Ahmadiyya minorities in the towns and country side all over India.

How British officials backed 'Ahrar'

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When the Ahrars built in Qadian a small mosque that incidentally did not face the Holy Kabba, the Town Committee forbade construction on the ground that it was unauthorized and therefore contravened Municipal laws. An uproar went up alleging threat of organized Ahmadiyya mob attack on Ahrars. District officials rushed to the scene and when they could find no hing to build up a case for arrest of Ahmadiyya leaders,they asked the Ahmadiyya Center to pressure the Town Committee to withdraw its notice and issue the necessary go-ahead permit to Ahrars. When the wish was carried out, the officials turned round with the bare—faced lie that they had never pressed any such advice.

The Ahrar meeting held at Qadian when Ahmadiyya annual gathering was in session was another wicked act that had been permitted by the officials with the deliberate intention of pre-

cipitating a full-blooded clash between two rival groups, one locally centered in Qadian from over the past fifty years and the other an imported agent provocature openly committed to eliminate the Ahmadiyya Community from the country by any means and methods, perferably foul.

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On this occasion the Khalifatul Masih warned Ahmadies against going anywhere in the vicinity of the Ahrar gathering venue so that no chance of contact and still less of cla·h occurs. A false report was made that Ahmadies had mustered a strong force to mob the Ahrar meeting. Officials came down like hungry hawks and there was much ado and then they started patting their own backs for preventing a bloody riot—and when the Khalifatul Masih II went into an analytical examination of the situation in his cool and calm manner seeking to scrutinise every aspect of official furor, it was found to be a stupid yarn spun out to overawe the Ahmadiyya leadership with ponderousness of official swagger. Another fib alleged uncovering of large-scale manufacture of spears which could be a deadly threat to an Empire that never allowed the sun to set upon its far-flung frontiers.

An Ahrar Conference was held in Qadian in October 1934 in the Hindu Arya School grounds lent them freely by the local Hindu organization. The Khalifatul Masih II forbade Ahmadies to attend the function at pains of expulsion from the Movement, so that no opportunity or excuse for contact or clash is afforded, but some Government Officials ordered their Ahmadi subordinates to watch the proceedings of the Ahrar Conferenc—a wanton act that could ignite the situation to explosive proportions.

Since Ahmadiyya Center was assured of the presence of adequate police force on the occasion, the Ahmadiyya Center did not take any defensive measures. The Khalifa·tul Masih knew the objective of the Ahrar was to provoke Ahmadies through a concentrated inflammatory calumny campaign and to spot - light Qadian as a target of country-wide indignation—and this knowledge was shared by the Punjab officials—he told the Ahmadies not

only to stay away from Ahrar meeting but they were also forbidden to distribute literature so that even a flimsy excuse was not given to the hostile camp. They were further forbidden to resist bodily attacks and told to take beatings lying down. They were also forbidden to go to the aid of an Ahmadi even if his life was threatened. All that they were permitted was the use of cameras to take snaps of scenes of violence.

Under a snap order issued by the Government Ahmadies could not carry even cameras—perhaps it had suddeuly discovered its lethal potential. At the same time, in order to add insult to injury, it served a notice on the Khalifatul Masih II forbidding him to summon any Ahmadies to Qadian during the Ahrar Conference as it deemed any such measure to prejudice the interests of peace.

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The Khalifa-tul Masih II and the community were now convinced beyond doubt of the intractibility of the official attitude which represented a deliberate policy. In order to fight this grave threat he took adequete measures and alerting the community told them (1) to remember that victory alone was not the objective and that it could be attained only through a pure inner transformation and patience in the face of inflammatory libel and in hardships (2) to return abuse with prayer (3) to invite the Ahrar to the Ahmadiyya movement in a friendly attitude of true sincerity and real warmth of heart. (4) never to lose faith that ultimate victory belongs to the Ahmadiyya movement (5) and to regard all hardships and sufferings as an unavoidable interlude and all sacrifices a price that one much pray for the cause of truth as part of the divine scheme (6) To expose hyprocites who generally act as enemy agents and cause dismay and disheartedness.

One Dish Meals

On November 23, 1934, the Khalifa-tul Masih proposed to the members, such of them as (1) were willing, to take to one-dish meals (2)

to drop going to movies, theatres and circus shows (4) to cut down house decoration to minimum (5) to cut down expenses on dress and dressing up (6) to cut down expenditure on marriages (7) to have cheaper medical treatment which medicos were asked to provide (8) to stop buying new jewelry for women folk (9) and womenfolk were not to buy things they did not really need but they bought because they took a fancy to.

The Khalifa-tul Masih also called upon the members to increase the proportion of their dues to the movement. He proposed to use the extra money accruing in this behalf to the benefit of the community for a limited period and said that the amount would be refunded to the contributors either in cash or in the shape of real estate.

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In order to manage this fund he appointed a committee comprising (1) Sahibzada Mirza Bashir Ahmad (2) Chaudhri Zafrullah Khan (3) Sheikh Abdur Rahman (4) Mirza Muhammad Ashraf (5) Sahibzada Mirza Sharif Ahmad (6) Malik Ghulam Muhammad (7) Chaudhri Hakim Ali (8) Chaudhri Muhammad Sharif (9) Chaudhri Fateh Muhammad.

The Khalifa-tul Masih appointed another committee to assist him in meeting the massive Ahrar propaganda aimed at denigrating the community through colossal lies and provocative fibs calculated to damage the image of the Movement and its leaders and its promise. The Committee was served by (1) Pir Akbar Ali (2) Sheikh Bashir Ahmad, (3) Chaudhri Asadullah Khan (4) Malik Abdur Rahman (5) Dr. Abdul Haq, (6) Malik Khuda Bakhsh (7) Chaudhri Muhammad Sharif (8) Sheikh Jan Muhammad, (9) Qazi Abdul Hamid (10) Sayyed Waliullah Shah (11) Mirza Abdul Haq, (12) Maulvi Jalalud Din Shams and alternate member Maulvi Abul Ata (13) Sheikh Abdur Razzaq (14) Maulvi Ghulam Hussain and (15) Abdul Ghafoor Soofi.

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The Promised Messiah, His Work

(By Nur-ud-Din Munir M.A. Naib Vakil-ut-Tabshir-Tasnif)

The work of the Promised Messiah, in terms of the Divine commission bestowed upon him, consists in establishing Islam among the whole mankind. Its committal to him, however, does not invest him with any direct and independent charge from God, for he is to accomplish it in the capacity of a deputy of the Holy Prophet (peace and blessings of God be on him), his immitation and his subordinate, to whom the task was originally entrusted and whose charge it will remain for ever. The Promised Messiah himself has emphasized this point in his writings and far from assuming any independent character has plainly professed to be a humble servant of the Holy Prophet and devotedly dedicated to his cause.

The implementation of this mission required first of all setting the house of Islam in order. For, though the Holy Quran, the main spring of the Islamic Shariah, according to the Divine promise contained in it, has remained absolutely free from human interpolations, yet its meanings have not enjoyed the same measure of security.

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Some commentators, due to their defective understanding, or under pressure of some local and transitory conditions, or in pursuance of their vested interests, had distorted and corrupted its meanings to such an extent as to divest it of its perfection and beauty and to render it as a thing quite deficient in its appeal. Its conceptual integrity had been so impaired that it was very hard for Muslims to reconcile its contents with what was offered to them by the modern sciences. Its consequence was that they felt utterly bewildered and this feeling tended to retard their progress.

Similarly the Sunnah of the Holy Prophet (peace and blessings of God be on him), that is, his precepts and deeds which constitute the second main spring of Islam and is preserved for posterity in the books of traditions could not remain intact from human manipulations. A flood of concoctions forced their way into these books making it difficult for an inquirer to sift an authentic report from that which was false. The pity is that many such spurious reports were given precedence over the pronouncements of the Holy Quran by the general body of Muslims.

The Promised Messiah resolved this difficulty by enunciating the principle that only such traditions would be accepted as genuine which conform strictly to the verdict of the Holy Quran on a particular subject and whichever of them contradicted it would be rejected outright. He made another provision also to the effect that any tradition whose veracity has been borne out by the fulfilment of its predictions in the course of time will also be held genuine even if some commentators of Hadith out of their ignorance had rejected it as concocted.

The Quran Redeemed

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As for the Holy Quran he redeemed its beauty once again and demonstrated its efficacy in promoting the spiritual as well as worldly progress of man. He declared that it did not only provide for a heaven after death but also a heaven on this earth and in this body of flesh and blood. Its philosophy had not in any way become decadent and that it was still viable and invulnerable to attacks from contending philosophies and religions.

In his *Barahin-i-Ahmadiyya*, which he wrote between 1880-1884 before he had made any claim to Messiahship and Mahdiship, he has discussed at length whatever shortcomings were attributed to the Holy Quran and refuted them thoroughly. He has proved its matchlessness with cogent arguments and established its unique position in being the perfect Book of guidance for all mankind

and for all times.

In this short introduction it is not possible to give even a glimpse of his dialectics. A few points are, however, made below which will show how keen he was on restoring to the Holy Quran its infallibility.

The commentators before him, due to a lack of proper insight into its meanings had formulated the theory that some verses of the Holy Quran abrogate some others. Some of them had gone to the length of treating no less than 500 verses as having been so abrogated. It did not strike the protagonists of this theory that even if one verse is accepted as such. the whole Quran would be assailed with doubts and lose its claim to perfection. The Promised Messiah denounced this idea relentlessly and firmly asserted that not a single verse of the Holy Quran was abrogated nor ever it will be. He explained away the seemingly contradictory nature of some verses which had deluded its exponents into this false doctrine.

Similarly Muslims in general were swayed by this wrong notion that the Holy Quran could not now yield any new meanings other than what had already been dug out by the old commentators nor it could afford any prescription for a new situation not envisaged by them. This idea reduced the Holy Quran to the status of a static organ deprived completely of its dynamism. The Promised Messiah countered this idea emphatically and proclaimed that the knowledge contained in the Holy Quran could never be exhausted.

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He likened it to the physical universe and said that as it had unbounded vastness and fathomless secrets which afforded ever new insights into its working so also was the Holy Quran a treasure house of knowledge which could never be depleted. The former was the product of an act of God and the latter comprised His words and as they emanated from the same Source they could not differ in their substance and nature.

In short, the Promised Messiah demonstrated that the Holy Quran contained perfect guidance for regulating human conduct and for taking him ever onward in his march for progress in spiritual and mundane matters.

His greatest contribution perhaps constitutes in bringing the mankind again towards its Maker. Philosophies and cosmologies had emerged which tended to propagate atheism. Misled by these philosophies, the people at large had snapped their ties with the Almighty God and rejected the idea of any life after death and also of their accountability to Him.

God is proved by the manifestation of His power; by His majestic words which He vouchsafes to His chosen ones and which work miracles. The very creation of this wonderful universe is also a proof of His existence and of His unlimited power. But it directs only at its best to a presumption that there ought to be a God who has created it. But such a deistic conception cannot lead to any conviction. Conviction comes with observation and with personal experience. It comes when God speaks and says, "I am". The proof based on such an evidence cannot be rejected. It is conclusive.

Voice of Prophecy

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The Promised Messiah afforded such proof in abundance. Revelation descended upon him on countless occasions foretelling what was hidden in near as well as very distant future. The number of his revelations is astounding and comes to several thousands. These revelations are of different kinds. Some of them relate to political upheavals, some to social developments, some to religious matters some to intellectual activities, some to the birth of children where there was no hope and some to cessation of births, some to earthly transformations and some to international relations, some to the success of his mission and some to the defeat and destruction of his enemies.

Most of his revelations pertain to momentous events and were released to the press immediately on descent. Their dates of descent and fulfilment are on record, also evidence of numerous witnesses. They were given the widest publicity and hotly disputed by the press. When they were fulfilled many editorial comments appeared. The weight of such evidence is no trivial matter. The Promised Messiah could not visualise such remote future. The conclusion is inescapable that God exists. God the Omniscient, the Mighty, Who reveals what is hidden in the future and works wonders for them who are devoted to Him. In this context he further said that the phenomenon of revelation was not a prerogative of a few persons but every one could partake of this blessing. Whoever would strive in the path of God and follow the Holy Prophet sincerely will experience this grace.

His approach to other religions was not negative. He did not offend anybody. In his view Founders of all religions were Divinely commissioned and were true in their claim. The diversity in their teachings was due to the fact that God had revealed the guidance according to the particular needs of their times only and also because of the additions and subtractions which their followers later made to the original teachings.

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The Holy Prophet

According to him, God Almighty finally raised the Holy Prophet of Islam with a teaching which was to endure for ever and which provided for the human needs upto the very end of the world. The Holy Prophet was now the sole exemplar for the whole mankind and in his person the process of spiritual evolution had seen its culmination. He asserted that the Holy Prophet and the Holy Quran constituted the central point which the whole mankind was to rally for its spiritual advancement, that they were both to take the whole humanity to God and thus fulfil the very object of its creation. He claimed that God had raised him as the Promised Messiah to continue to call

humanity to the truth on behalf of the Holy Prophet and thus to gather the whole mankind in one brotherhood.

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The Ahmadiyya Movement

Another achievement of the Promised Messiah which itself constitutes a proof of his truth consists in leaving behind him an active commnnity engaged earnestly in bringing about the world - wide spiritual revolution which was initiated by him. The Ahmadiyya Movement in Islam is now known throughout the world for its propagation of Islam with missionary zeal.

It is inspired by the transcending aim of Islamizing the whole world bequeathed to it by the Promised Messiah and is busy in carrying it out by the unfailing force of persuasion and by offering great sacrifices of money and men.

It has established its centres in almost all parts of the world and erected many mosqus in Europe and America. In Africa its mission has achieved spectacular success and vast numbers of Africans have joined its fold. The Movement is gaining momentum every day.

Its work in producing literature upholding Islam is in no way less consequential than the opening of missions. It has published translations and commentaries of the Holy Quran in many languages. Besides these translations a host of other publications in support of Islam are regularly turned out which go a long way in removing misunderstanding about Islam created by hostile propaganda and in disseminating its true teachings.

The Future

The stage is adequately set for and the time is drawing near when through the endeavours of the Ahmadiyya Community, Islam will reign supreme over the hearts of all mankind.

It is the solemn promise of God Almighty and must come to pass. Prophesying obout the radiant future of the Movement the Promised Messiah says :

"God the Excellent has informed me again and again that He will instil my love into the hearts of people and will cause my Movement to spread in the entire world and will make my sect supreme above all other sects and members of my sect shall attain to such excellence in knowledge and learning that by the light of their truth and by the dint of their arguments and signs, they will confound all. Every nation will drink of this fountain and this Movement will grow and prosper, so that finally it will encompass the whole world. Many obstacles will be encountered and many trials will come. But God will remove all of them from the way and will fulfil His promise. And God spoke to me saying: 'I will shower blessings after blessings on you so much so that kings will seek blessings from thy clothes'. So O ye who hear, remember these words and keep these prophecies secure in your boxes, for it is the Word of God which must one day come to pass".

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(Tazkiratush-Shahadatain)

Again he says:

"O mankind! hearken, this is the prophecy of God Who made the Heavens and the Earth. He will spread this Movement in all the countries and will give it supremacy over all religions through reason and argument. Remember, no one will descend from heaven. All our opponents who are living at present will die and not one of them will see Jesus, son of Mary, descend from the sky and then their children who survive them will also pass away and none of them will see Jesus, son of Mary, coming dawn from the heaven. Generations of their posterity will also perish and they too will not see the son of Mary descending from heaven. Then God will create restlessness in their hearts that the day of the glory of the cross had passed away and the world had taken another turn but Jesus, son of Mary, had still not come down from the sky. Then all the wise people will discard this belief and the third century from today will not have completed when all those who had been

waiting for Jesus, both Muslims and Christians, will despair of his coming and entertaining misgivings shall give up this belief and there will be only One Faith in the world and one preceptor. I came only to sow the seed. This seed has been sown by my hands. It will now grow and blossom forth and none dare retard its growth." (Ibid)

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BOOKS ON ISLAM
AND
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